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SOME HINTS  
FOR  
**RISING STATESMEN.**

BY  
REV. TIMOTHY RICHARD, LITT.D.,  
MISSIONARY AND MANDARIN.

SHANGHAI: 44, BOONE ROAD.  
LONDON: 19, FURNIVAL STREET, E.C.

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## Preface.

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**G**OD has verily spoken at sundry times and in divers manner to the world! In the twentieth century He has a twentieth century message which I have endeavoured to interpret.

To interpret to omniverous readers on the one hand, and on the other to a new strata of Society to which ancient conventional forms of religion and even politics do not appeal with any enthusiasm.

Do not appeal with any enthusiasm, because ancient remedies only attempted to deal with ancient conditions, while modern conditions require modern remedies.

Modern remedies, such as arbitration and national alliances, social reforms and reformed religions, have all been very helpful in indicating the direction in which final



remedies are to be sought, but they are only preliminary to some better methods. Arbitration means submitting our disputes to the judgment of a disinterested third party, instead of to the insane lottery and barbarity of brutal war. Alliance means uniting two, three, or more nations to defend or to enforce what they consider right. The logical outcome of both is to get a just award enforced by the whole federated world. Modern religion, which endeavours to establish the Kingdom of God not only in the hearts of individuals, but also in all the institutions of the world, believes that man cannot rise above his own source—God; that God seeks universal peace, which is a condition of universal progress and prosperity of every class of society in every nation on earth.

To give some help towards this happy end is the aim of these few chapters on *Modern Religion*.

If these ideas find an echo in the conscience of any of my readers, is there any really

higher proof of its being the voice of God? Countless witnesses in all lands and ages say if you loyally listen to that Divine call within you, then, in addition to conferring incalculable good on others, you may be clothed with infinite moral and spiritual power, and you can get that peace of God which passeth all understanding and far surpasses all other joys of life. Is it not worth trying it? To do the Will of the Father was the meat and drink of our Lord Jesus Christ. Only remember that the daily joy is in proportion to the daily service.

TIMOTHY RICHARD,

SHANGHAI

19, FURNIVAL STREET,  
LONDON, E.C.,

*Sept.*, 1905.



I.

# The World Redemption.

---

## I.—HUMAN NEEDS.

1. Better statesmanship to give universal peace instead of spending near three-quarters of a million pounds daily on armaments which do not secure peace.
2. Better legislation, national and international, so as to remove the causes of wars and rebellions.
3. Better economies by which the production and distribution of wealth are improved, and by which all classes will live without friction and hate, producing socialism and anarchy.
4. Better education by which all nations are brought to know the chief factors of human progress.
5. Better religion, to have true fellowship with God, and love for all men—

prophets to show how men can be made new creatures in God.

## II.—EXISTING RESOURCES—Reservoirs untapped in the United Kingdom.

1. In money. Hitherto it is the pence and the shillings of the poor in the churches who mainly furnish the incomes of the Missionary Societies. The wealthy and the millionaires give next to nothing. They do not realise that this is pre-eminently their own work.

(a) 33 mayors of towns of 100,000 population and upwards might help.

(b) 247 persons left over 90 million pounds sterling in their wills last year.

(c) 450,000 are living on their means. What are they doing to better the world ?

2. In intellectual and spiritual talents of—  
The Student Christian movement of the world.

Let them study all civilizations and all religions, their rise and progress and fruit, to find out God's will towards all men now.

## III.—PRESENT OPPORTUNITY.

1. China, where a fourth of the human race lives, is ripe to reconstruct

everything now. Fifteen modern universities have lately been opened, one in each province, and many other developments are going on on the same scale, requiring the best advice in all departments of government, learning, and life generally.

**IV.—ORGANISE FOR ACTION—Seek God's ambassadors for world service—men under 40 years of age**

**I. To devote at least three hours daily and meet weekly—**

- (1) In the systematic study of all the old and all the new forces of God, physical, intellectual and spiritual, individual, social, national, inter-national.
- (2) In the systematic study of how all the Sages and Prophets of God in all lands used to benefit their fellow men.
- (3) In the systematic study of the present needs of mankind.
- (4) In consulting other workers how to keep up with new needs and take immediate action.
- (5) In recruiting volunteers for the highest and holiest work on earth.

- (6) In providing a college for world studies.
- (7) In sending a man as proxy or going oneself to aid the chief authorities in each of the eighteen provinces of China in the highest art of government for at least ten years.
  - (a) By keeping them informed in regard to the chief factors in the world's progress.
  - (b) By organising all existing intellectual and spiritual forces there into one common concern.
  - (c) By providing scholarships to enable the best students of each province to spend four years in the chief universities of Europe and America.
  - (d) By winning the hearts of all through human humility and Divine love.
- (8) After succeeding in China, then to attempt the same thing in India, Africa, and other lands, so that ignorance, superstition and hatred may be removed by the power of God's chosen Princes of Peace and Goodwill, then prosperity and happiness will fill the whole earth !

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## II.

# Divine Imperialism.

---

**T**O establish the Kingdom of God on earth  
in this generation.

1.—Because of the sufferings of races and nations and classes for want of righteousness on the earth.

2.—Because the present Governments exist only to promote the interests of their own countries, and not the interest of the world as a whole.

3.—Because the present system, which ultimately depends on brute force, involves the expenditure of nearly a million pounds per day for the whole world even in times of peace, and lays such burdens on the poor that more than a tenth of mankind practically die of starvation in the richest countries, and some nations have lived on half rations for many years.



4.—Because the present Governments do not seriously attempt to improve the social condition of all mankind, though by trade we derive benefit from ail.

5.—Because the present Governments do not attempt to improve the harmonious education of different civilisations.

6.—Because the present Governments do not encourage the discovery of better religious conditions for men, but enforce what has been intolerable to the Progressives for centuries.

7.—Because the war demon threatens the mightiest nations who mainly trust to brute force, with such amazing humiliations as Russia experiences now. Like Babylon, Rome, Spain and other nations they must perish if they are deaf to the cries of the suffering poor ; and to reciprocity.

8.—Because God makes weak force with righteousness stronger than a mighty force without righteousness. The meek nations will overcome the brutal nations as He raised Christian Rome to overcome Pagan Rome, the Saracens to overcome the nominal Christians, Holland to overcome oppressive Spain. Now England, France, the United States and Germany are on their trial ; so is Japan. In all nations when their strength is used to increase oppression of one nation over another, or of one class or race over the other, instead

of putting down oppression they pass a sentence of death upon themselves. Their power is given to another. God is long suffering, and so are the subjects of these kingdoms, but unless the Governments repent they cannot permanently be spared. The White peril produces the Yellow peril, and *vice versa*. God and man demand something better—a world-wide kingdom of righteousness and peace.

9.—Because all nations are agreed that peace and order cannot be secured in their midst without the observance of certain axioms such as—

(1) That there is to be but one law of reciprocity for all its subjects of every race.

(2) That there is but one supreme legislative council to make that law.

(3) That there is but one central power to enforce that law.

If these axioms are applied to the world as a whole, and if seven out of ten leading nations were to agree to that this year, then universal peace would begin to be seen next year. Who will work for this?

10.—Because by commerce, steam and electricity all the world has become one. The whole world to-day can be reached by steam quicker than great nations could reach their

distant provinces before the days of steam, and by electricity the whole world has become but one family, so that at night reports are given of the whole world's doings during the day.

Therefore, the axioms of all separate nations which are considered indispensable to peace and order should be adopted for the world as a whole, viz., one supreme law, one supreme council, one supreme power, but with local government for each nation. This being best for the world as a whole will be found the best for the nations separately. The next generation will wonder why we were so slow in accepting these fundamental principles of universal order, when everything of value is to be gained by it and nothing of value is to be lost. The poor and the oppressed will be delivered. Let the jubilee of mankind be proclaimed, and let God reign everywhere, and His will be done on earth as it is in heaven.

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### III.

## God's Statesmen Revived.

---

**I**N feudal times the sovereigns of the various countries gave large estates to their statesmen — generals, educators, priests, etc. — in order that they might devote their whole time to the welfare of the nation. Therefore, they were the legislators, educators, defenders, etc., of the time. But in these days the descendants of the owners of these estates have come to think that their estates are their own absolute property for which they owe no returns! Individualism has dominated so many things as to become a great danger. Consequently they charge not only heavy rents for their country farms, but on town property they raise fabulous incomes beyond the dreams of even avarice itself (thousands per cent.!) for which they give absolutely no

return whatever, but, on the contrary, use those rents as capital to organise innumerable profit-sharing concerns, which, if they succeed, give them profits of 20, 50, and 100 per cent. again, without attempting to do anything for the Government or people which gives them all the Government's enormous facilities to make money and to keep it, while a tithe of the people of the most prosperous nations are perishing from sheer want. This gigantic appropriation of estates and rents and profits without a thought of some responsibilities corresponding to these privileges goes on, and people are accustomed to call this gigantic robbery in which so many are grabbing for the same spoil—business! They must attend to business. They have no time for philanthropy or charity of any kind. Business is business!! Those who devote their whole time to do some good in the world they regard as amiable imbeciles. Business is business!!! This hard-hearted individualism of the nobles and capitalists has produced a wide-spread movement of trades-unionism and socialism, and in some countries anarchy, demanding that society needs re-construction from top to

bottom. The men of these organisations say: "We don't want anybody's charity. We work hard for twelve and sixteen hours a day, and cannot earn enough to have a home of our own, while the capitalists do nothing but squander money in idleness and gambling and riotous living. We want no charity. We want justice." God means it. All good men mean it. They will demand it, as in Russia. Only thieves and robbers object to the "golden rule."

But is all honour lost among our nobility? God forbid! We appeal to them to consider the whole problem of life—not merely on the old feudal lines, which was far juster in many respects; not merely on national lines, which are far vaster, and more complete than they used to be, but also on a world-wide basis suitable to modern needs, so that all nations and all races and all classes may benefit by the marvellous revelation which God has given of the forces of nature by which mankind as a whole can reap far more benefit than by the former discovery of continents. From among those who possess millions and millions in all lands we look forward to a new race of God's sovereigns and nobles and

statesmen to arise, who shall reconstruct the world on a new basis of universal peace, universal law, and universal enforcement. The blessings will simply be incalculable to all nations, races, classes. This will be the practical establishment of the Kingdom of God on earth. Who will volunteer to work for this and be willing to enroll themselves as God's officers? The Daimios of Japan made a marvellous self-sacrifice when they assigned all their former rights for the good of the nation. This raised the moral tone of their whole nation immensely. Are there not moneyed people in Christendom of permanent incomes of £10,000 and upwards who will pledge themselves to meet periodically to consider how to promote world interests and thus begin the outward establishment of a new kingdom wherein dwelleth righteousness? The best men, be they sovereigns or ministers or viceroys, will always be grateful for valuable suggestions. They are also glad to engage those of demonstrated ability and goodness.

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IV.

New Type of  
Missionaries.

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**M**ARVELLOUS as has been the military, the political, industrial, and commercial expansion of the nineteenth century, the records of the missionary enterprise of the nineteenth century is not behind. It will stand comparison with the best in any age in intelligence, in courage, and in consecration of a host of saintly men and women, and even with the discoveries of modern science. It is they who have learnt all the languages of the earth; who have led in the study of the religions, civilizations and the literature of all the world, and made them known to Christendom; it is they who have been the pioneers of modern civilization in China, Japan, India, Africa, and the Islands of the Sea; who have kindly striven to get nations to turn from dead idols to the living God, and prepared



the way for universal peace and friendly intercourse under the Prince of Peace; and it is they who now cry for reinforcement in the shape of a new type of Missionaries to help to complete the great work they have begun of winning the whole earth back to God.

1. Because there is one party which sees the great importance of individual conversion, so that it actually dreads a revival in which thousands and tens of thousands are simultaneously converted, assuming, without any proof, following an exploded theory, that these simultaneous converts cannot be as genuine as the sporadic ones. This party, as it prevents great work, should be supplemented by another, which can see that there is no real antagonism between the two methods.

2. Because we want to popularise Christianity among the non-Christian nations, as Jesus did in Palestine when the whole nation followed Him and cried "Hosanna!"—the work of a few years only, though He did not baptize any.

3. Because we want to utilise the experience of the Christian prophets of the last two millenniums in Christendom, together with the experience of the last century in missions among the heathen. I do not find that one per cent. of the missionaries have read that masterpiece series of the S.P.C.K. on the Conversion of the West.

4. Because we want to see the prophecies of the ancient Jews fulfilled, who spoke of kings and queens becoming nurses in the Heavenly Kingdom, and because we want to see the people flocking in like doves to their homes. The rulers and the many seem to be forgotten.

5. Because many methods have had their opportunity to work on a large scale for a long time, and some new methods are now discovered to be more scriptural and practical, and have grounds for much larger expectations than others, they ought to be given their opportunity also.

6. Because of the enormous resistance there is in organised bodies in every age to new ideas. It was so among the Jews when our Lord came. It was so among Christians when the Reformation came. It is so to-day. They are not only resisted, but unconsciously they are constantly misrepresented. These bodies forget that it is individuals who invent, who see new visions of God, who reform and lead the world to progress in all directions. Strong men of great enterprise are needed to assist progress and fair play everywhere.

7. Why has there not been founded anywhere a first-class missionary training college? At present there are two kinds of missionaries sent out to the mission field—one that has had no university training

and who gets a short course in education and in theology. These may do excellent work in non-civilised countries, but are not the most suitable for China. The other that has had university training, but no proper course in missionary training. The best only contains a course in comparative theology. We have not heard of text-books on the true science of religion and true science of missions being used. Instead of these, other books are used which were written in the interest of certain partisan or partial views of theology. The result is that of the thousands sent out as missionaries perhaps ninety-five per cent. have to be supported by their friends at home, while those who, in addition to comparative religion, study the science of religion and the science of missions, by commending themselves to the consciences of their hearers get their hearers to support them. Is this a light matter and not a point of vital importance? In all other departments of life men cry for efficient training. Shall this most sacred and most important of all, the guiding of men's souls, not be foremost in high training?

V.

## World Federation, and How to Get it.

---

IT was a very common saying that the best security for peace was to be prepared for war. The interpretation of that saying as practically meaning that we should go in for the increase of our armaments so as to compel all weaker nations to accept our terms is now generally recognised as one of the most stupendous fallacies in history. The method does not produce peace, but, on the contrary, increases the tendency and the cry for war. In addition to that, it spends fabulous sums of money on armaments which is threatening even the richest nations with appalling disaster by rapid bankruptcy.

All statesmen would admit that every nation has succeeded in securing peace and order within its own territory by the *only* method that is known to succeed permanently, viz. :

1. That there is to be but one law for all its subjects.
2. That there is to be but one supreme legislative body for the nation.
3. That there is but one central power to enforce that law.

At present the whole world is to be regarded as one nation. We cannot have peace and order in it till these three principles are adopted for the world as a whole.

For this end arbitration has been an important stepping-stone, now, however, leading to federation. Federation alone pays. Everything else fails.

Modern statesmen rightly shrank from pledging themselves to submit to arbitration in all things, as they feared that the few arbitrators could not easily free themselves from bias (personal, national, or otherwise), and therefore unconsciously they might give an award that would do a great wrong. Therefore the Supreme Court should be improved by having a Higher Court of one hundred jurists, which would act as a referendum rather than a Higher Court of Appeal. If seventy-five of these agreed with the award then it should be enforced by the Federated Powers as their law. But if seventy-five did not agree with it the case should be referred back again till an award would be given which would command seventy-five votes for it.

Another difficulty about federation is the large number of States in the world in very varied stages of development. If all were included at the outset the problem might be too complicated. By beginning with a few leading nations from Europe, America, and Asia (say, ten at most), the federation would be reduced to comparatively simple elements.

The outline of the federation would stand thus: the ten nations are to pledge themselves—

1. To preserve all existing rights of each of the ten nations.

2. To cease from all international war in future.
3. To submit all international disputes which cannot be otherwise settled to the World's Supreme Court of two Chambers (the upper of 100 equity jurists to act as a referendum, in which 75 per cent. must agree before the award becomes final), and to abide by its award.
4. To unite in putting down by force, if need be, any of their number which refuses to submit to the award.
5. To hold stated world Congresses to promote reciprocity and uniformity as far as possible among all nations, and to promote all things which aid in the world's peaceful progress.
6. To grant facilities for other nations to join later on.

Thus the whole world may be delivered of the nightmare of war, and universal peace and prosperity soon gladden the hearts of all.

#### HOW TO ACT TO GET FEDERATION AND PEACE.

All Christians know that Christ came to save the world by the establishment of the Kingdom of God on earth. To unite into one great kingdom embracing the whole world is the desire of every true Christian when he prays "Thy Kingdom come!" To federate so as to get peace on earth and goodwill to men is to be loyal to our Lord and Master. To

refuse to federate is to be disloyal, and to cut ourselves off from the Spirit of Jesus Christ. It is therefore proposed:—

1. That every minister of God, be he Free Churchman or Established, be he Protestant, Roman or Greek Church, throughout the world should at once ask each member of their respective churches, men and women, to sign their names as pledged to federation, and further to vote after the 31st December, 1905, for the exclusion from the church of those who refuse to federate, because they are rebels against God and against the peace of the human race.
2. That all Trade Unionists, Socialists, and members of all other Institutions for the betterment of man throughout the world shall also after 31st December exclude from their membership all those who object to federation because they are opposed to the best interests of man.
3. That from this time forth all these institutions pledge themselves to advocate federation and peace till the federation is accomplished, and the untold millions which are now squandered on irritating armaments shall be devoted for the welfare of the poor and the oppressed.

GOD SPEED THE RIGHT!

VI.

## China's Redemption.

---

GOD has made more rich men in this age than in any age in history. This vast accumulated capital may be made of incalculable blessing to mankind if used as great means for great ends. The best men have always helped to save their fellow-men. It is only the Cains of the world who ask: Am I my brother's keeper? Every sensible man will, after all, ask: "What does it profit a man to gain the whole world and lose his own soul?" He knows that this world is God's world and all the treasures therein. He is only a passing guest that tarries but a night. He may arrogate and monopolise all he can, and make himself disagreeable to all but his own flattering followers, or he may feel his conscience ill at ease till he decides to live and let live, to be genial to all, and a helper to the less fortunate—a true gentleman, making all glad with his universal good-will—like the Good Host Himself!

Men begin to discover that the world is one whole, that no single nation can make great progress unless other nations progress simultaneously, that we learn as much from our neighbours as they learn from us, and that if any nation is backward it is a drag on the progress of other nations.

China at one time led the van of civilisation



in the Far East, but its progress has been arrested, and being so large—a fourth of the population of the world—its non-progressive-ness has of late, by its convulsions and Boxerism, involved great nations in a gigantic war and military expenditure which threaten the ruin of the world.

But China is amenable to reason perhaps as much as any nation in the world. Some fourteen years ago a small band of literary Christian men, finding that it is the mandarins and the *literati* (about 100,000 or 200,000 of them) rule everything, and the people gladly follow them, set about to translate and publish and circulate the best ideas of Christendom among these virtual rulers of China, with the result that the vast Empire, which is as big as the whole Continent of Europe, got thoroughly waked up. The Emperor issued edicts for the reconstruction of the institutions of the Empire on the best Western lines. They were ready to throw open the whole land for improvements of all kinds.

Then came syndicates for railways, for mines, for manufactures, and for industries of all kinds from the West, and a political scramble for territory which resulted in the Boxer rising, when the Chinese saw that Foreign Powers wanted to partition their whole country among themselves! But that iniquity of Foreign nations brought about its own remedy, and now China finds itself unable to advance rapidly for lack of knowledge.

In order to aid the present existing forces for the enlightenment of China, the chief of which is the missionary force—all the other forces having either personal or national aggrandisement predominant—it is proposed to help China in the following manner:—

1.—Get twenty statesmen—one for each province—

To advise the highest authorities in each province of the chief forces in human progress.

To found a modern college in the capital of each province.

To open free libraries there.

To guide the Press there.

To establish five scholarships from each province, tenable for four years, to study in Europe and America.

To organise all reforming agencies—missionary and non-missionary—in each province into one harmonious whole.

So as to uplift the whole nation in one generation, instead of being a drag on the progress of other nations, and being a bone of contention among them, which, owing to threatened partition, exclusion acts, or any other cause, may bring on Armageddon, the war of the white and yellow races, which God forbid.

This band of Western reformers in China, working at first largely through the distribution of Christian and general literature, and afterwards through modern universities established in each province, now is anxious to have the leading statesmen and capitalists of Christendom

2.—To send your own sons and one or two of your best advisers to China on a visit to give advice in the organisation of this gigantic task of helping on the progress of this great Empire, and to promise to help to finance such portions as are worthy of you, of your country, of China and of God.

3.—Or if this is too big for you individually, form a China League to raise a capital of five million pounds sterling—not to invest your capital to get more profit, but as a token of gratitude for the facilities which modern civilisation has given you to make your capital, as did the statesmen of old serve their governments in return for their estates; and in order by the advancement of China to help the advancement of the leading nations of the world, who are now prevented from progressing faster by the slowness of the backward races, of which China is the chief.

4.—Later on, when the work has proved a success on a comparatively small scale, we might then form a World League for the redemption of the whole world.

The chief reasons for this China League suggestion are two, viz. :—

- ✓ 1. That the Missionary Societies, which are the only body of men who attempt to help China disinterestedly now, are too narrow in the scope of their activities to cover all the needs of China; and
2. That anything attempted through the Foreign Ministers of the Foreign Nations is likely to be looked at with great suspicion for some time, as most of their suggestions for many years have some ulterior interested motives in them, therefore we need something more suitable than existing forces.

Who are God's modern statesmen? God calls for volunteers to help to redeem China. Who will answer: "Here am I, send me?"

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VII.

## Uníversal Peace.

---

**W**E rejoice in peace between Russia and Japan. But one is saddened by the thought that it is neither lasting nor universal peace. It is only a temporary one so long as there is no attempt made to get permanent equilibrium, and this can never be attained so long as great nations keep up standing armies which threaten others directly or indirectly.

Considering how the whole world has been compressed in modern days by steam and electricity, so that it is far less in time to reach its limits than many of the great single nations of the past, it seems to many of the sanest men quite possible to make vast

improvements in international politics at present.

From daily dread of war, ever-increasing taxation and poverty, to permanent peace, ease, and plenty.

From an open door in Manchuria and China to an open door in every part of the world.

From many standing armies to only one to police the world.

From diametrically opposed national interests to common universal good.

From universal anarchy to universal peace and order.

These sane men take courage from observing past evolution of peace and order throughout the world. Clan chiefs arose forbidding private fights among their followers, and instead of that dispensed justice to the contending parties. Later, kings arose forbidding fighting between the clans, and instead of that dispensed justice among the clans. Now, emperors have arisen forbidding fighting among their kings and princes, and instead of that they dispense justice among the princes.

At present the emperors keep up standing armies to settle international disputes by brute force like the original savage, and are ready to fight at the slightest provocation.

The best men of this age, like those of past ages in all lands, are agreed that in the interests of humanity there should be no more war, and that instead of that justice should be administered by a Universal Supreme Court. This is the crowning act of political development, the keystone of the arch of Universal Peace and Prosperity.

To sum up :—

1. This new departure, outlined in Chapter V. and here, falls in line with the evolution of nations from the savagery of private revenge—first to clans, then to kingdoms, later to empires—and the next step seems to be the federation of these few empires.
2. It offers an easy solution to Free Trade and Protection, which rends all England, and, perhaps, all nations, to-day, and to a thousand other pressing questions which perplex so many nations now.

3. It offers the best means yet proposed for the salvation of nations from the ruin which Sir Michael Hicks-Beach, and many statesmen and financiers in England and other lands, clearly foresee as the inevitable result of the present policy of increased armaments every year.
4. It gives the prospect of a speedy voluntary disarmament of all nations. They will find, as Scotland found, that one policeman can keep better order in the Highlands than all the fighting clans ever did, because one policeman represents an irrepressible power behind him.
5. It will give amid infinite variety universality and uniformity, which is the divine order in nature. It is by conforming to the laws of nature that we can utilise their almighty power. The same is true in national and universal politics.
6. We make tariff treaties for ten or twenty years. Try this federation for twenty years, and see the result !

For Private Circulation.]

## VIII.

# Reciprocity.

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**W**HAT is Reciprocity? Ethically speaking it is the exercise of the Golden Rule. Nationally speaking, it is the abolition of all local duties within the nation, so that the produce of one town passes freely into any other town. It is absolute free trade, without let or hindrance, and it works admirably, giving perfect satisfaction. Internationally, however, Reciprocity is made to mean another thing altogether—viz. that one nation agrees to import certain goods on a certain percentage of tariff, provided it is allowed to export to the other country certain goods on a certain percentage of tariff which it will consider equiva-



lent in value. With this understanding, the two nations surround themselves by an army of Customs officers to levy the Customs dues. But after sufficiently long practice, it is found to work badly in practice, worse than trade by barter, because it is based on an unsound principle.

As the products of different countries vary, what would be considered fair towards one country might act very unfairly towards other countries where the produce is different, and even in the same countries the produce would vary in volume and value from time to time.

To remedy these evils, three methods have been adopted. One was to readjust the tariffs periodically—every ten years, more or less. Another was to artificially increase certain products so as to benefit by the tariff. The third was by increasing their armies and navies, and having frequent military reviews and demonstrations, so as to compel the weaker nation to yield to the demands of the stronger.

The result has been such an enormous increase in the armaments of the world that their expense is positively threatening the bankruptcy of even wealthy nations, and the expense of this machinery far exceeds any possible gain by fair trade, and we live in daily fear of some accident letting fall a spark on the powder of the nations.

Now, look again, at this principle of modern Reciprocity in practice in England, for example.

1904.

To Cost of Armaments against				
International attacks	...	...	...	£72,000,000
By National Income from				
Customs	...	...	...	34,000,000
By Balance of Customs Deficits				
to meet this International				
defence	...	...	...	38,000,000

---

After Federation—

To save present Customs Deficit... £38,000,000 .

By International peace, secured at a maximum cost of one-fourth the present.  
(Perhaps one-tenth would be enough after a time) ... 18,000,000

By balance after abolishing all  
Customs revenues ... .. 20,000,000

Besides the above national gain, there would be permanent peace and progress throughout all the world, which would be of incalculable value.

IX.

## A Millionaire Samaritan.

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**A** MILLIONAIRE visited the East End of London on a Saturday night. He found a common labourer being paid his wages of thirty shillings a week. There came by a rich man in his motor-car and said: "Give me one-third of your wages for permission to sleep on my land, and pay it quickly, or I will put you in a dungeon which the Government has provided for me to lock you in!" Several other rich men appeared on the scene also, some in motor-cars, some in broughams, some in victorias, and some riding on fine horses. One went to the grocer, another to the butcher, another to the baker, and another to the fuel seller, and each of these gentlemen said to each tradesman: "Give me one-third of your earnings for permission to sleep on my land, or I will put you in a dungeon which the Government has provided for me to lock you in!" These traders paid their third to these rich landlords, but all of the traders went at once to the working-man and in addition to the actual cost of the necessaries of life, put in their bills this third which they had paid the landlords. Thus the poor labourer had to pay a second third of his wages to satisfy them, while he who worked

sixteen hours in the day had only a third of his wages left to keep his wife and family!

What do these landlords do with the two-thirds of the workman's wages they have secured? They form new companies with their accumulated capital in wherewith they squeeze the remaining third from the labourer. If, in consequence, the poor man and his wife and children gradually die of starvation—well, it is the labourer's business, of course, not theirs!!

Or, if they don't form new companies they go on with their sport—horse-racing, motor-racing, yacht - racing, gambling, and all manner of riotous living. One orders a special train for £80 to go a short distance to his grouse shooting! Another gives a dinner which costs £120 per head!! They cry there are national dangers ahead. The Army and Navy must be increased. They get new fat posts for their sons, and fresh contracts of millions and millions in order to invent new weapons of destruction which will never be used, but superseded by others still more expensive, in order finally to compel weaker nations, however far off they may be, to contribute to them indirectly large proportions of their earnings. If they object to pay this tribute for nothing, then the poor natives are shot down by Maxim guns, which belch forth death at the rate of sixty shots per minute!

When the millionaire returned home, and thought over these horrible tragedies of life, his fine nature shuddered at them and cried out: "O God, how is it that this lovely planet, which might have been a Paradise, is actually made into a hell? O my God, the great Father of all men, show me what is the main-

spring of wrong in the world, and help me to do something to end this needless, reckless misery, and to sow some seeds of happiness where now only misery abounds."

It seems of no use to blame these present landlords and capitalists, for the modern conditions of life were not organised by them. Many of the customs of social life are centuries and millenniums old. Indeed, a goodly number of the richer classes of to-day, feeling that something is wrong, have formed University settlements to live with the poor and to study how to improve matters, and have devised many methods in order to cure the great ills of modern life. But so far nothing satisfactory to statesman, to socialist, or nihilist has been found.

One great truth seems to dawn on men now—viz. that all things seem to have an infinite capacity for going wrong unless someone looks after them. There are plenty who look after themselves, many who look after classes and after nations, but there are none who look after the interest of the world as a whole. Therefore a million things go wrong because this one screw is loose. It is like a ship without a rudder, drifting at the mercy of all sorts of winds and currents. It is like a nation without a government. No nation can dispense with it for a single day without getting plunged in lawlessness and anarchy. What is a truism in regard to a ship or a nation is overlooked when we think of the world as a whole. Is it not exceedingly strange that we should dream of peace when we neglect the indispensable condition of peace and order—viz. one Supreme Authority for the world instead of divided authority.

Many millionaires have contributed splendid fortunes, but with comparatively small results, because they have not exerted their influence on the chief springs of national and universal suffering or its remedy. One such list is seen in John R. Mott's admirably live book, "The Home Ministry and Modern Missions" (pp. 120, 121).

However, it is most gratifying to know that there is a growing endeavour on the part of many millionaires to act the part of the Good Samaritan, and not rest satisfied till they have saved their suffering fellow-men. They are learning that leaving a large legacy for others to administer is not half so serviceable or enjoyable as taking a part in the administration of the funds themselves. By joining in this work in their lifetime they can modify them according to circumstances, but trustees cannot. They are also learning that individual effort is comparatively weak; therefore we younger men must privately organise ourselves, with the help of experienced philanthropists, advanced statesmen, intelligent reformers, to undertake some God-like work for the good of the world, and call ourselves World Reformers, or some such name. We must hold frequent meetings to hear the suggestions of one another, and have our own regular Press organ.

Thus, in the hope that a better day will soon dawn on the world, let us thank God and take courage.

## X.

# A Programme.

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**H**AVING discussed the general principles underlying right action at this world crisis in the beginning of the twentieth century it might now be desirable to dwell on some practical steps which ought to be taken without delay. Who will volunteer to be God's statesmen, or assist them by secretarial work, by canvassing, by printing and circulating literature, or by any other means, in this vast undertaking—the greatest yet in human history?

I.—A general need of the whole world.

1. A Council of Federation is needed to propose the federation at first of the leading ten nations of the world, and then gradually to win all the others in.
2. A Council of Legislation is needed to propose universal uniformity in essential matters, while local freedom is allowed in non-essentials.
3. A Council on Economics is needed to propose economic measures, which shall be beneficial and equitable to all nations.
4. A Council of Executives is needed to propose such civil and military measures as the ten leading nations of the world would require.
5. A Council on Education is needed to propose measures by which education in different nations shall remove pre-



judice and distrust, and secure mutual respect and co-operation in all.

6. A Religious Council is needed in which the devoutest and most intelligent in all nations shall meet to propose such measures as shall secure the cultivation of what is best in all religions, for the good of others, by which true religion, exhibited before all, shall remove antagonisms and win the others to strive together for the highest good. What can my reader do to help any or all of these?

## II.—A special need of the greatest non-Christian nation in the world—China.

1. Practical advisers to the central government in Peking and to the Viceroys, and governors in each province are wanted, for each province has on an average twenty millions of population, and they now desire to construct everything *de novo*.
2. Organisers of Education, Christian and non-Christian, so as to co-operate without friction and produce the highest results in the shortest possible time.
3. Founders of scholarships to about ten men from each province, tenable for four years in Europe or America. If a foreigner offered £100 each per annum for twelve years to five in a province, at a total cost of £6,000, fifteen students would reap the benefit. The Chinese might be persuaded to raise an equal sum.
4. Founders of public libraries, one in each provincial capital. £5,000 would be a great boon to start it. The Chinese might give an equal sum, and thus double its value.

5. Founders of a noble press in China, in which the Chinese would gladly co-operate for the enlightenment of the whole nation. What they greatly need is intelligent sympathetic help.

III.—Who will help? Men of small means do all they can when they build a museum or found a hospital for their own town. Those of larger means do something on a national scale. But we live in times when men do not draw their wealth from a single town or a single nation, but from all the world. As citizens who draw their incomes from far and near some will say "At a time like this, when a great nation is being born again, shall we not give a helping hand, an initial push for the first ten or a dozen years to show that we are really the friends of China, and have no sympathy with those who wanted to partition it? Should not the leaders of England help the leaders of China?"

1. Try the nobility of England. "Whitaker's Peerage" gives a list. "*Daily Mail Year Book*" will give another list of those who left behind them large fortunes (pp. 294-9). See also "*Whitaker's Almanack*," pp. 399-401. Will not some percentage of these who find that money is a poor end be glad to know that when used for the highest end it gives the highest joy? Will some of them furnish provinces with a library to be called after their name?
2. Try the thirty-three mayors of towns which have populations of 100,000 and upwards ("*D.M. Year Book*," pp. 106-7) and find out if they would not like to show their goodwill to China by making a grant of £100 during their year of office, and if each succeeding mayor were to follow the

precedent for ten years for scholarships, to be called the British Mayors' Scholarships, then the future rulers of China would be bound to us by a most friendly bond.

3. Try the Universities. There is a move in America to induce the Chinese students to go and study there. The Universities there are prepared to make special terms for them. Will our Universities do anything? Which will lead the way by giving the friendly hand of welcome and help for ten years, say?
4. Other channels will occur, for the "*D.M. Year Book*" (p. 163) refers to 450,000 who live on their own means without having to earn it. Some have made their fortunes out of China; others intend to do it by forming great syndicates of all kinds there. Whose business is all this—the saving of all this endless human suffering in all lands? Yours or mine? Shall we both, seeing multitudes going under, Cain-like ask, "Am I my brother's keeper?" and pass on doing nothing? No good Samaritan will do that. Have we not found the sweetest joy of life?

If these various schemes are carried out the result would be freedom to China, and all the world, from fear of partition, it would be permanent peace, and a gigantic development of the vast resources of China. It would then be no drag on the progress of other nations as in the past, but an immense impulse forward of incalculable value to all.

For Private Circulation.]

XI.

## Twentieth Century Prayer

(~~It~~ *To be read at least once a week*).

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Oh Thou Great One who inhabitest Eternity  
—the All-wise, the All-just, and the All-  
merciful Father! To Thee all praise and glory  
be for ever and ever.

1. For giving me this wonderful life with  
power to understand things and to make  
new combinations of the forces of  
nature, like a god, and for godlike  
friends to share and multiply my joy.
2. For giving me this fair earth as my local  
kingdom to have dominion over it with  
its infinite resources, visible and

invisible, and for the large share of this world's goods which have fallen to my lot.

3. For giving me my income, which is mainly owing to the accident of birth and the privileges which Christian civilisation confers.
4. For giving me the example of the holy sages, inspired prophets, and noble statesmen of all lands to show me how to live, and how to be grateful to Thee.
5. For giving me my Saviour Jesus Christ to establish the kingdom of heaven, which is to bring peace and happiness to the whole earth, for offering me Thy Holy Spirit to dwell within me and to guide me unto all truth and grace, and for adopting me into Thy Divine Family !
6. For giving me the unspeakable honour of joining this kingdom, which strives that there shall be no brother or sister

anywhere on earth, in distress or abject poverty, who has not sympathy and plenty and love at hand, and another chance given to play fair the game of life.

7. Help me to do something worthy in return for my countless privileges and not to rest—till this mad race for national armaments which is ruining all nations be stopped ; till this needless abject poverty which drives more than a tithe of mankind to slow starvation, despair, and death is ended ; till federation, which is the only real permanent universal peace, is secured ; till reciprocity, which is the golden rule, is agreed to by all nations ; till all the departments necessary for universal peace and progress are established ; till love and confidence replace suspicion and hate.
8. Deliver me from the selfishness of using everything for my own comfort or

pleasure or for my own family and friends exclusively.

9. Accept my daily sacrifice of at least a tithe (seventh ? fourth ? third ? half ?) of my time and income (the whole is Thine, not really mine), in token of my gratitude, to be devoted to learning Thy ways and the condition of my suffering fellow men, that I may grow in likeness to Thee from day to day, striving to do Thy will and to remove all sin and suffering within my power from this beautiful earth and to make it full of glorious happiness like heaven itself, so that I may be a child worthy of Thee, my Father, God !

XII.

## The Christian Literature Society for China.

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IN 1887 a few of the leading missionaries belonging to various Societies in China, and some of the leading Christian laymen there, met in Shanghai and founded the *Society for the Diffusion of Christian and General Knowledge among the Chinese*.

They knew that in China all power is in the hands of the mandarins and the *literati*, who number about 200,000 student-graduates. Whatever they regard as best the millions of people regard as best, and follow like sheep. At that time these mandarins and students of China were bitterly opposed to all increase in intercourse with outside nations, because these nations had repeatedly humiliated their prestige among their own people, who always thought that they were the wisest, the most powerful, and the only civilised ones in the world, and because they thought that increasing intercourse meant increasing poverty to China, for the balance of trade, they argued, was against them; and also because they regarded the missionaries as decoys to steal away the hearts of the people by medical work, famine relief, and the like, in order, later on, to steal away their whole country, as they had stolen so



many parts of the world. Consequently these leaders in China opposed foreigners of every class—political, commercial, and missionary—as being wholly detrimental to China.

In order to turn the tide of public opinion there in favour of foreign intercourse, it seemed best to the members of this Society to prepare books, pamphlets, and magazines to show that the progress of every nation was—other things being equal—in proportion to its knowledge of the forces of Nature and how to use them; that there were other nations in the world which had attained far greater knowledge of the physical sciences than was known by China; that it was not considered right for any nation to shut its doors against friendly intercourse with its neighbours; that if China only knew how to develop its vast resources, instead of getting poorer each year, it would grow in wealth and prosperity of all kinds, and that, while there were many in the world who only looked after their own interests, there were others, like the ancient sages of China, whose chief aim was to do good unto all.

They therefore published two monthly magazines and one weekly for circulation among the mandarins, students, and leading Christians of the empire. They prepared a series of books and pamphlets on the chief factors in the growth and progress of the leading nations of the world. These publications now number over 250 different kinds.

By this time missionaries had settled down in the capital cities of almost all of the eighteen provinces of China. Once every three years all the graduates who have secured a Chinese degree, somewhat equiva-

lent to our B.A. degree, assemble at these provincial capitals from every part of their respective provinces, averaging nearly 10,000 for each province, in order to compete for their M.A. degree, after which many may get positions as mandarins.

The missionaries of the various societies at these provincial capitals took our pamphlets and distributed them gratis to these assembled students as they left the examination hall on the last day. The students carried these pamphlets back with them to their respective homes. Thus in one month the whole empire was sown with new ideas of reform and regeneration.

Within ten years after the beginning of this the seeds of a mighty reform had taken root in the minds of the two reformers Kang Yeu Wei and Liang Chi Chao. Ten thousand graduates signed a memorial for reform, the leading viceroys in the provinces joined, the leading ministers in Peking approved, the prime minister, and even the emperor, was converted to these views. He ordered a complete set of this Society's publications, and studied them daily. The result was, that he soon issued a series of edicts which are among the most enlightened in the annals of history.

There was a reaction, and the Empress-Dowager took hold of the reins of government in order to check the reform. But it was too strong even for her extraordinary power. The establishment of a modern university in each of the capitals, which this Society had long advocated, was at last commanded in 1901, and now fifteen of the provinces of the empire are reported to have them already

established. Instead of opposing foreign intercourse, the leading Chinese now encouraged it everywhere.

Subscribers will take special note that though few in numbers no other Society has worked over a larger area or produced such a profound impression on all the leaders of China as this.

Its president is Sir Robert Hart.

Its directors and members are from among the leading missionaries of every Society, aided by members of the diplomatic, consular, customs and the mercantile classes.

Ten of the leading Missionary Societies in China from England, Scotland, Germany, and America either have set apart one of their missionaries to co-operate in this work or have given money grants from time to time.

This Society has its headquarters at Shanghai. But it has branches in England, Scotland, and Wales under the name of *The Christian Literature Society for China*.

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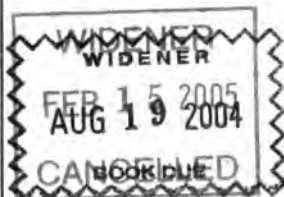


We live in an age when the progress of industrial, commercial, social, political, educational, and religious problems cannot be satisfactorily settled on any selfish party or national lines, backed up by the brute force of the strongest military arm; henceforth it must be settled on an international world-wide policy of peace, based on mutual respect and reciprocity, backed up by the federation of the best for mutual defence. This will release annually millions of pounds of capital from non-productive to most productive labour, for the incalculable relief of the poor and needy, and for the good of all. Many nations long for it; who will lead?

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